DOCUMENT RESUME

ED 084 215 SO 006 643

AUTHOR Stahl, Robert J.; Ring, Mary
TITLE Immanuel Velikovsky: Reconsidered. An Inquiry Unit Into Velikovsky's Revision of Ancient History.
INSTITUTION Florida Univ., Gainesville. P. K. Yonge Lab. School.
PUB DATE Oct 73
NOTE 37p.

EDRS PRICE MF-$0.65 HC-$3.29
DESCRIPTORS *Ancient History; Course Objectives; Critical Thinking; Historical Criticism; *Inquiry Training; Instructional Materials; *Interdisciplinary Approach; Middle Eastern History; *Problem Solving; Religion; Scientific Attitudes; Secondary Education; *Social Studies; Teaching Techniques; Units of Study (Subject Fields)
IDENTIFIERS Chronology; Minicourses; Primary Sources; *Velikovsky (Immanuel)

ABSTRACT

The ideas and theories of Immanuel Velikovsky are introduced to social studies teachers and a nine-week minicourse designed to investigate his theories is reported. The contradictions and inconsistencies that Velikovsky found between the events as recorded in original records of the ancient Middle East and the chronological timetable of this historical period as it is presently constructed, form the basis of this inquiry unit for high school students. Four general course objectives listed and discussed are: to familiarize students with the basic works and theories of Velikovsky; to examine some of his theories in light of historical, scientific, cultural, and religious evidence and cources; to review the chronology of ancient history as presently constructed and compare it with the revisions suggested by Velikovsky; and to review the reaction of scientific and literary critics to his published works and theories. Through use of both the expository and inquiry modes of learning, the unit emphasizes the students' efforts to identify and articulate the inconsistencies which present themselves, and to make decisions to reconcile these discrepancies. Learning activities and instructional materials are suggested; materials distributed in class are reproduced. (KSM)

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IMMANUEL VELIKOVSKY: RECONSIDERED

An Inquiry Unit Into Velikovsky's Revision of Ancient History

Robert J. Stahl
P. K. Yonge Laboratory School

and

Mary Ring
Graduate Student

SP006 643

October, 1973
P. K. Yonge Laboratory School
Gainesville, Florida 32601

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VELIKOVSKY RECONSIDERED:

AN INQUIRY UNIT INTO VELIKOVSKY'S REVISION OF ANCIENT HISTORY

by

Robert J. Stahl

Mary Ring

This article is intended to introduce social studies teachers to the ideas and theories of Immanuel Velikovsky and to report a mini-course which dealt with his works and theories taught at P. K. Yonge Laboratory School, Gainesville, Florida.

Essentially, Velikovsky claims that our present reconstruction of ancient history, especially from approximately 1570 B.C. to 330 B.C., needs to be revised. By reading and analyzing the original records of the peoples of the ancient Middle East, he found numerous contradictions and inconsistencies between the events as they recorded them and the chronological time-table of this historical period as it is presently constructed. He uncovered numerous records of major catastrophies including volcanoes, earthquakes and tidal waves which affected civilizations all over the world. These civilizations recorded graphically the dramatic and terrifying events such as the movement of comets and other heavenly bodies which took place in the solar system. He uses original source material to describe and reinterpret historical events such as the ten plagues at the time of the Exodus, the prolonged day, the addition of five days to the calendar, the destruction of the Minoan civilization on Crete, and the rise of the New Kingdom in Egypt, to identify just a few.

Beginning with his first book, Worlds in Collision (1950), Velikovsky's theories have been condemned by scientists, historians and archaeologists

as being a novel but entirely inaccurate account of ancient history. However, new discoveries and recent reinterpretation of ancient historical records have caused experts to re-read his works and to reconsider his theories. The nine week mini-course, designed to investigate and study his theories, was appropriately titled: "Immanuel Velikovsky Reconsidered".

Four general objectives were posited for the course:

1. to familiarize students with the basic works and theories of Immanuel Velikovsky;

2. to examine some of his theories in light of historical, scientific, cultural, and religious evidence and sources;

3. to review the chronology of ancient history as presently constructed and compare it with the revisions suggested by Velikovsky; and

4. to review the reaction of scientific and literary critics to his published works and theories.

An expansion of each objective follows:

Students were assigned the task of reading two of Velikovsky's books, Worlds in Collision (1950) and Earth in Upheaval (1955) which were available in paperback editions. Small group activities and classroom discussions served as vehicles by which the ideas in these books were reviewed, examined and assessed. The purpose of these book-related activities was to familiarize students in some detail with the nature of the catastrophes that rocked the solar system and the earth during man's recent history on this planet. In this way, students were introduced to the massive amounts of research Velikovsky did and the sources he used to build and support his interpretations and theories.

The activities for the major part of the course were generated by the second objective. The events of the period from the plagues of the Exodus through the 525 years to the end of the reign of the fourth king

of Israel provided the central focus for most of the nine week unit. Materials and information from Ages in Chaos (Velikovsky, 1952) and other sources were used to assist students in the examination and interpretation of the events of this period on their own. The Bible, as a historical record of ancient history, was one of the major resources used. Occasional short lectures provided another source of input of ideas and empirical data on this period. Small group discussions again helped students review available information and enabled them to make more learned decisions about the meanings of the sources and data.

To meet the third objective, the ancient history of the Middle East, especially of Egypt and Israel, as it is currently written and accepted, was studied. The events, persons, and dates of this history were reviewed and compared with Velikovsky's revision. Discrepancies were investigated, and data was sought to support each of the various interpretations of this historical period. Students examined a number of textbooks, magazines, and library references on this era. One student read several recent dissertations on the ancient Middle East to obtain the data he felt he needed.

A number of book reviews and articles defending and criticizing Velikovsky were located and used in realizing the fourth objective. Articles containing data and ideas related to his theories were continually brought to class and discussed in light of refuting or supporting Velikovsky's sources and thesis. Students noticed the overwhelming number of critical reviews and articles, some of which were written by individuals who openly admitted that they never read nor would ever read the books they were reviewing (and condemning). As a result of these conflicting reviews, some students chose as their term project the

investigation of additional reviews and articles to determine the grounds upon which people either supported or refuted Velikovsky's works. Two students located, read, and reported on nearly forty reviews and articles relating to his theories and books.

The course dealt primarily with the information, persons and events in Ages in Chaos. The in-depth study of this book was designed to examine the validity of Velikovsky's interpretation of approximately 700 years of human history according to present chronologies of ancient Egypt and Israel. Since students did not have individual copies of Ages in Chaos, reproductions of related documents, portions of The Bible, and various textbooks on ancient history served as reading and resource materials. These sources, occasional teacher lectures, and student reports provided information on several topics of inquiry including: the Ipuwer Papyrus, the legends of the Jews, the Hyksos, the Amalekites, the Exodus, the story of Solomon, the visit of the Queen of Sheba to Israel, and the reign of Queen Hatshepsut of Egypt. Various questioning strategies and small group activities facilitated student understanding of the detailed information contained in the printed materials. When necessary, lectures provided additional information designed to help clarify contemporary, historical and Velikovsky's interpretations of the particular event being studied.

A combination of the expository and inquiry modes of learning was used in teaching the unit. A deliberate effort was made to have students identify and articulate the inconsistencies and problems which presented themselves during the course of the unit and to have them make decisions as to the steps that ought to be taken to reconcile these discrepancies. Students generated many of their own learning assignments as an out-growth

of the decisions they made in seeking answers to their questions and in reconciling the different interpretations. As students shared information and materials, they helped one another find answers to some of their questions, with this frequently resulting in the raising of new and quite different questions.

The enthusiasm and inquisitive spirit sparked by this unit expanded into other classrooms on campus, into religious classes some students attended after school hours, and into family discussions at home. It ignited some students. P. K. Yonge faculty members teaching courses in biology, physics, world religions, and literature frequently commented about the increased interest in these courses students were demonstrating. Some faculty members acclaimed the Velikovsky study as the best course offered in the secondary school all year. In addition to serving as guest speakers, members of the science department presented two special programs in their own courses to explore the scientific aspects of Velikovsky's theories. Of special note was the number of parents who expressed more than casual interest in the work their children were doing. Some students reported the need to buy their own copies of the two paperback books since their parents were reading the 'school's copy'.

The figures (Figures 1 and 2) represent two examples of sources used in the course. Students had individual copies of The Bible for reference. (Some verses from Exodus are included in Figure 1.) Students were also given a handout of the Ipuwer Papyrus. (A synopsis of the Ipuwer handout is shown in Figure 2.) At this time the reader is invited to follow the general flow of inquiry included in the unit but is reminded that students had expanded copies of Ipuwer and Exodus as well as other materials discussed in the paragraphs below.

Read the verses from Exodus (Figure 1) and the excerpts from Ipuwer (Figure 2):

1. In what ways are the events and conditions reputed by the two sources similar? Different?

2. Do they describe the same series of events?

3. Could the Ipuwer Papyrus be the Egyptian version of the events and conditions associated with the plagues in the Biblical story of Moses and the Exodus?

4. What evidence do you find in the documents to support your conclusions?

Suppose you conclude these reported the same events. You would be agreeing with nearly all the students who took the course. In addition, they agreed that information describing the Hyksos or "Shepherd Kings" as reported by Greek and modern historians was identical with that describing the Amalekites in Arabian and Hebraic sources. The students felt these two groups were the same people.

After examining other sources, the students reached the conclusion that the defeat of the Hyksos as described by the Greeks and the defeat of the Asiatic Amu as described by the Egyptians were unusually similar to the defeat of the Amalekites by Saul as reported by the Hebrews in the Old Testament. After studying additional sources and historical records, they also decided that the visit of the Queen of Sheba to the Temple of Solomon was nearly parallel to the visit of Egypt's Queen Hatshepsut to the "Holy Land" of Punt.

Now; what does this mean?

If Ipuwer's account of the events he is reporting and the excerpts from Exodus describe the same events; then, it is reasonable to assume that these documents are two different versions of the same and actual events as they were perceived and recorded by two different cultures. In fact, Ipuwer's Papyrus <u>is</u> the Egyptian version of the Biblical plagues.

7:3 And I will harden Pharaoh's heart and multiply my signs and my wonders in the land of Egypt.
7:4 ...that I may...bring forth...my people, the children of Israel, out of the land of Egypt by great judgments.
7:20 ...and all the waters that were in the river were turned to blood.
7:21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.
7:24 And all the Egyptians dug about the river for water to drink; for they could not drink of the water of the river.
8:6 ...and the frogs came up and covered the land of Egypt.
8:17 ...and as the dust of the earth...there came lice (maggots) on man and in beast; all the dust of the land became lice throughout all the land of Egypt.
8:24 ...and there came a grevious swarm of flies into the house of Pharaoh and into his servants' house and into all the land of Egypt: the land was corrupted because of the swarm of flies.
9:3 ...and there shall be a grevious disease and illness on the cattle.
9:10 And they (Moses and Aaron) took ashes of the furnace...sprinkled it up toward heaven; and it became a boil breaking forth with blains (sores upon man and upon beast.
9:11 And the magicians could not stand...because of the boils; for the boils were upon the magicians, and upon all the Egyptians.
9:23 ...and the Lord sent thunder and hail (barad[1]), and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.
9:24 So there was hail, and fire mingled with hail, very grevious, such as there was none like it in all the land of Egypt since it became a nation.
9:25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.
9:31 And the flax and barley was smitten; for the barley was in the ear, and the flax was boiled.
10:13 ...and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought
10:14 the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt; very grevious were they, neither after them shall be such.
10:15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, throughout all the land of Egypt.
10:22 ...and there was a thick darkness in all the land of Egypt for three days.
10:23 They saw not one another, neither rose any from his place for three days.

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[1]barad; This is the Hebrew term for 'meteorite'. Many Hebrew sources refer to these as 'hot rocks'.

11:3 And the Lord gave the people (Israelites) favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.
12:29 And it came to pass, that at midnight the Lord smote (nogaf[2]) all the firstborn (bkhor[3]) in the land of Egypt, from the firstborn of Pharaoh that sat on the throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.
12:30 And the Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.
12:31 And he called...and said, Rise up, and get you forth from among my people; both ye and the children of Israel; and go, serve the Lord, as ye have said.
12:33 And the Egyptians were urgent...that they might send them out of the land in haste; for they said, We will all be dead men.
12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold and raiment.
12:36 And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.
12:37 And the children of Israel journeyed from Rameses to Succoth[4], about six hundred thousand on foot that were men, besides children.
12:38 And a mixed multitude went up also with them; and flocks and herds, even very much cattle.
13:21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light.
14:9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh...and overtook them encamping by the sea, beside Pi-(ha)-hiroth.
14:21 ...and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land and the waters were divided.
14:22 And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left.
14:23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen.
14:27 ...the sea returned to its position...and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.
14:28 And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.
15:19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, the Lord brought the waters of the sea upon them as well.

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[2]Nogaf; Hebrew for 'smote' means a violent blow.
[3]Bkhor; Hebrew for 'firstborn'. Some have argued it is a corruption of the Hebrew term meaning 'chosen'.
[4]Succoth; The place of tents and camps.

Figure 1

EXCERPTS FROM: ADMONITIONS OF THE EGYPTIAN SAGE, IPUWER

1. The virtuous man is in mourning because of what has happened in the land.
2. Foreigners have become people (Egyptians[1]) everywhere.
3. Men everywhere say: "We know not what has happened throughout the land."
4. Plague stalks through the land. Blood is everywhere.
5. The land turned round as does a potter's wheel.
6. The robber possesses riches.
7. The river is blood. If a man tries to drink from it, he rejects it. Everywhere men thirst for water.
8. Men are few. He that lays his brother in the ground is everywhere to be seen.
9. Red soil is spread abroad as well as throughout the country.
10. The nomes (towns) are destroyed.
11. Foreigners from without come into Egypt. There are no people (original Egyptians) anywhere!

12. Our gold and lapis lazuli, silver and turquoise, carnelian and bronze jewelry hang about the necks of slave girls.
13. Noble ladies wander through the land, and mistresses of houses say: "Would that we had something to eat!"
14. Grief (mingled with lamentations) walks through the land.
15. The great and small say: "I wish I were dead!" Little children say: "My parents ought never have caused me to live!"
16. Those who were in the Pure Place (the place of the embalmed) are cast forth upon the high ground. The secret of the embalmers lies open.
17. That has perished which was still seen yesterday. The land is left barren as when one has pulled up flax.
18. All cattle, their hearts weep. The herds lament because of the condition of the land.
19. The children of princes have been dashed against the walls.
20. There might be an end to mankind. There is no conception, no birth.
21. O that the earth would cease from making noise!

22. The grain has perished everywhere.
23. People are stripped of their clothing, perfume, and oil.
24. Everyone says: "There is no more (grain)!" The storehouse is bare.
25. Magic spells are divulged and are now ineffectual. The people have them in mind.
26. The public offices are opened, and their lists and records are taken away. Serfs have become lord of serfs.
27. Woe is me because of the misery of this time!
28. The provinces, even in Upper Egypt, pay no more taxes because of the unrest. The treasury is without its revenues.

29. All goes to ruin!
30. The great judgment-hall is open and the mob has entered it.
31. The children of the magistrates are thrown on to the streets.

32. There is a fire that mounts up on high. It burns forth against the enemies of the land.
33. Things have been done which happened not aforetime. The pharoah has been 'taken away'[2] by the rabble.
34. The land is despoiled of kingship by a few foolish men.
35. Men display hostility against the uraneus serpent.[3]
36. The secrets of the land are divulged.
37. The Residence[4] was overturned in a minute.
38. Gates, columns, and walls are consumed by fire. The sky is in confusion.
39. Those who had nothing now possess wealth. The noble men now praise them.
40. No official is any longer in his right place. They are like a frightened herd without its herdsmen.

41. Cattle rove about and are left to stray. There is no one who cares for them. Each man fetches for himself those that are branded with his own name.
42. The land is tinder. Mankind is destroyed. There are years of confusion.
43. Trees are all destroyed.
44. No fruits nor herbs can be found. All grain has perished.
45. The prison is ruined.
46. The chiefs and officials of the land have fled.
47. The land is not light.
48. Many have fled. Tents are what they make like the dwellers of the hills.
49. Enemies entered into the temples.
50. Roads are destroyed and flooded.

51. Men may have come to an end for themselves. There are none who can be found to stand and protect themselves.
52. What has happened? What caused the Asiatics to know the conditions of the land?

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[1]People; the Egyptian word meaning 'men or people' was applied only to Egyptians; foreigners were not considered to be people.

[2]Taken away; This could mean taken prisoner; or, as in the case of death, could refer to being killed as 'his life has been taken away'.

[3]Uraneus-serpent; The cobra-goddess, symbol of authority on the pharoah's crown and represents the power and authority of the pharoah and his government.

[4]The Residence; The royal palace.

Figure 2

If the description of the Hyksos, of whom historians know so very little, agrees with the attributes associated with the Amalekites, who are recorded in great detail by Hebraic and Arabian historical sources; then, it is reasonable to assume that the Hyksos were the Amalekites. Thus, the 'Hyksos' never existed as a separate and distinct civilization.

If the accounts of the Queen of Sheba's visit to Israel during the time of Solomon and Queen Hatshepsut's visit to the legendary land of Punt are, in fact, different versions of the same visit; then, it would be correct to state that these two Queens were one and the same person. Thus, Queen Hatshepsut, the Egyptian monarch who also ruled over the land of Sheba visited Solomon.

Some Historical Perspective:

While the date for the expulsion of the Hyksos varies among modern historians, the date usually associated with this event is the year 1570 B.C.* Their defeat ended a long period of Hyksos rule over Egypt. The New Kingdom of Egypt, the greatest era in Egyptian history, began the same year as the Hyksos expulsion. Queen Hatshepsut reigned between 1510 B.C. and 1488 B.C. This chronology however, has presented some problems to historians. Although the Pharoahs of the New Kingdom are credited with having conquered large sections of the Middle East including Israel, the Old Testament and Arabic sources never mention Egypt or the conquests of the Egyptians during the period of over 400 years covering the New Kingdom Era of history. Egypt is not mentioned in the Bible from the time of the Exodus to the defeat of the Amalekites by King Saul, a period of approximately 450 years. However, the Israelites do record, as do Arabian sources, a vast Amalekite Empire during this time. Nearly every historian agrees with the Hebrew chronology beginning about the year 1000 B.C.

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*While modern historians disagree as to exact dates for the ancient history timetable, there usually is not more than 20 years variance in their chronologies. For our purposes, the date 1570 B.C. is used.

Now the situation presents itself:

If Exodus and Ipuwer are reports of the same events, and if the Amalekites and the Hyksos were the same people, then the dates of the Exodus and the beginning of the New Kingdom can be determined accurately. The Amalekites were defeated in 1008 B.C. by King Saul; and, since he won his victory with the assistance of Kamose, the first Pharoah of the New Kingdom, the beginning date for the New Kingdom is also 1008 B.C. This then creates a discrepancy of about 564 years between the old date set for the beginning of the New Kingdom and that set by the contemporary chronology. Also, it establishes the date of the Exodus at approximately the year 1448 B.C., 440 years before Saul's victory.

If the above new chronology is accepted, then what becomes of the two Queens, Sheba and Hatshepsut? Can these two Queens still be the same person? Solomon, the host of the Queen of Sheba, reigned as the fourth King of Israel, 47 to 87 years after Saul's victory over the Amalekites. Hatshepsut, the fifth ruler of Egypt during the New Kingdom, ruled between 62 and 84 years after the defeat of the Hyksos. The Queen of Sheba visited Solomon during his twentieth year as king or about 67 years after Saul's defeat of the Amalekites. With the overlapping of reigns, it is possible to assume the two Queens were in fact the same person, who made the same trip during the reign of King Solomon.

The above paragraphs attempt to provide the reader with the general approach to Velikovsky's theories used in teaching the mini-course. It is in no way meant to persuade others to accept Velikovsky's reconstruction of ancient history, but it is designed to invite the reader to examine the available materials to reach his own conclusions.

Scholars from many different areas of science, history, and archaeology are discovering and interpreting more and new data and artifacts which seems to support Velikovsky's theories. As a related consequence, astronomers and physicists are in the process of revising many currently accepted theories related to the nature of the universe, the origin of the solar system, and the basic laws and principles of astrophysics. Geologists and geographers have been forced to recognize Velikovsky's explanations of certain geological phenomenon as valid interpretations of the available evidence. Specialists in other scientific fields have re-examined Velikovsky's theories and are presently revising their theories relative to the formation of petroleum, the validity of Carbon-14 dating procedures, the lush tropical forests under the Siberian ice, as well as other areas of knowledge.

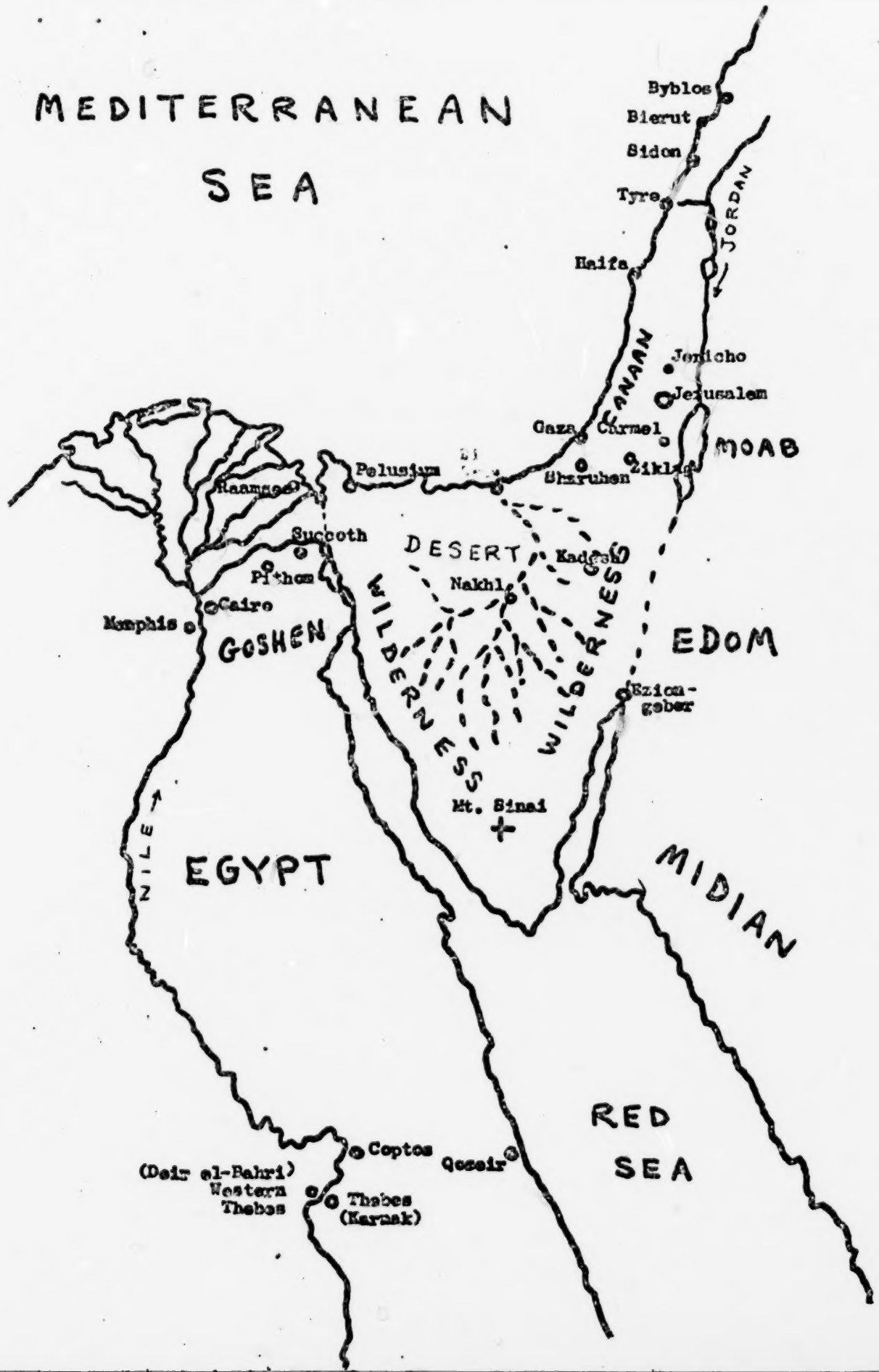
The implication of these theories are especially relevant to the social scientist. According to Velikovsky's revisions, civilizations now commonly recognized never actually existed; some empires of the ancient Middle East never existed or else existed at another time period; men, who are recognized today for their achievements in ancient times, never lived or lived at times other than that currently recorded. Many cultural artifacts, written records, and other man-made products have been assigned to the wrong cultures existing during a different time period than that in which they actually originated. The Amalekite Empire becomes one of the greatest of all ancient empires lasting more than 400 years. Teachers of social studies and humanities who teach any aspect of ancient history will readily recognize the affect Velikovsky's revision will have on their current course content.

The intent of this article has been two fold: first, to report on

a mini-course taught at P.K. Yonge; and second, to alert the social studies teacher to the fact that growing scientific, archaelogical and historical evidence continues to mount in favor of Velikovsky's theories. He can no longer be ignored by social scientists. If supporting evidence of his reconstruction of ancient history continues to be found, then when do we 'throw away' our current history books and begin teaching a more accurate history of ancient man?

An article condensed and adapted from: Yale Scientific Magazine, April, 1967, p. 6-32 and Pensee, Special Issue, May, 1972, p. 5, has been omitted here because of copyright restrictions.

THE MIDDLE EAST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EDOM
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Mt. Sinai
NILE
EGYPT
MIDIAN
RED
SEA
Coptos
Qoseir
(Deir el-Bahri)
Western
Thebes
Thebes
(Karnak)

TEACHER'S NOTES - PAP

Dierut — A Roman settlement in the time of Christ, now the capitol of Lebanon and its chief seaport.

Byblos — The ancient capitol of Phoenicia, called Jubayl today; Egyptian vessels traded here from the dawn of history. This port shipped the famous cedars of Lebanon used by Solomon to construct his buildings. The city gave its name to the papyrus it exported. The Greek word "biblion" meaning papyrus scroll lives on in the word "Bible".

Cairo — City of Heliopolis; the oldest city in Egypt, sacred ancient capitol going back to neolithic times.

Carmel — Saul set up a monument after his victory over the Amalekites

Coptos — Called Qift today; a predynastic trade route left the Nile here and reached the Red Sea by way of the Wadi Hammamat, a watercourse channel which is dry except in periods of rainfall.

El-Arish — The river, el-Arish, is a dry river bed (or nakhal) in summer but a raging torrent in winter; its sourthern lakes are marked as dry lakes.

Ezion-geber (Eloth or Elath) The present-day Israelite seaport is called Elat.

Gaza — The greatest trade center of Biblical Palestine; light textiles from this city give us the word "gauze".

Jericho — Called Ariha today; this may have been a stop on the route when the queen of Sheba visited Solomon. The famous "king's highway" of the time of Moses went from Ezion-geber past the rose-red and rock-carved city of Petra, along the east coast of the Dead Sea, through Moab and into the Valley of Araba where the rich garden hills of Jericho rise and lead into Jerusalem. The hill slopes of this valley were cut into terraces as they are today where myrrh trees and herbs are grown. This area was traditionally the end of wandering for many Israelites.

Jerusalem — Although not far from Jericho, this city was not settled by the Israelites until its conquest by David many years later (1037-27 according to present dating).

Kadesh — (Desert or Wilderness of Zin) At this place during the years of wandering, the rebel Korah and his men were swallowed up by an earthquake. Kadesh-barnea is called 'Ain el Qadeis today.

Memphis — Built by the Pharoah Menes (1st dynasty) as his capitol. The famous pyramids and sphinx of Giza are north of here.

Pelusium	Ruins of an ancient town passed by the Israelites on their way out of Egypt; it is located near the wilderness of Shur on the east side of the Red Sea or Sea of Passage, which in ancient times was considered to be a part of the Red Sea. The site of Pi ha Khiroth (Pi Kharoti) was a place by the Sea of Passage. Traditionally the passage was made near this site.
Pithom	The other city believed to have been built by the Israelites during their captivity in Egypt.
Qoseir	(Quseir) Since olden times the harbor of el-Qoseir on the Red Sea has been mentioned as the starting point of travel to the Divine Land or God's Land.
Raamses	The present city of Tanis; traditionally one of the cities built by the children of Israel.
Sharuhen	The Hyksos, driven from Egypt, made a last desperate stand here (about 1550 B.C.) The city is called Tel el Far'a today.
Sidon	A Phoenician seaport, finally eclipsed by its own colony, Tyre, in ancient trading activities.
Succoth	The first brief stop of the Israelites on the way out of Egypt; (the name in Hebrew means "huts").
Thebes	Hatshepsut's temple, Deir el Bahri, is located in western Thebes near the Valley of Kings. The temple of Karnak is on the east bank of the Nile.
Tyre	A great Phoenician seaport. Its sailors explored and settled all the known ancient world.
Ziklag	Plundered and burned by the Amalekites who carried off Abigail and Ahinoam, the two wives of David. David rescued them and recovered the spoil.

EXCERPTS FROM THE BOOK OF EXODUS

7:3 And I will harden Pharoah's heart and multiply my signs and my wonders in the land of Egypt.

7:4 ...that I may ...bring forth...my people, the children of Israel, out of the land of Egypt by great judgements.

7:20 ...and all the waters that were in the river were turned to blood.

7:21 And the fish that was in the river died; and the river stank. and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

7:24 And all the Egyptians dug about the river for water to drink; for they could not drink of the water of the river.

8:6 ...and the frogs came up and covered the land of Egypt.

8:17 ...and as the dust of the earth...there came lice (maggots) on man and in beast; all the dust of the land became lice throughout all the land of Egypt.

8:24 ...and there came a grevious swarm of flies into the house of Pharaoh and into his servants' house and into all the land of Egypt: the land was corrupted because of the swarm of flies.

9:3 ...and there shall be a grevious disease and illness on the cattle.

9:10 And they (Moses and Aaron) took ashes of the furnace...sprinkled it up toward heaven; and it became a boil breaking forth with blains (sores) upon man and upon beast.

9:11 And the magicians could not stand...because of the boils; for the boils were upon the magicians, and upon all the Egyptians.

9:23 ...and the Lord sent thunder and hail (barad[1]), and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

9:24 So there was hail, and fire mingled with hail, very grevious, such as there was none like it in all the land of Egypt since it became a nation.

9:25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

9:31 And the flax and barely was smitten; for the barley was in the the ear, and the flax was boiled.

10:13 ...and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind

10:14 brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt; very grevious were they, neither after them shall be such.

10:15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, throughout all the land of Egypt.

10:22 ...and there was a thick darkenss in all the land of Egypt for three days.

10:23 They saw not one another, neither rose any from his place for three days.

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[1] barad; This is the Hebrew term for 'Meteorite'. Many Hebrew sources refer to these as 'hot rocks'.

11:3 And the Lord gave the people (Israleites) favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

12:29 And it came to pass, that at midnight the Lord smote (nogaf[2]) all the firstborn (Bkhor[3]) in the land of Egypt, from the firstborn of Pharaoh that sat on the throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

12:30 And the Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

12:31 And he called... and said, Rise up, and get you forth from among my people; both ye and the children of Israel; and go, serve the Lord, as ye have said.

12:33 And the Egyptians were urgent...that they might send them out of the land in haste; for they said, We will all be dead men.

12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold and raiment.

12:36 And the Lord gave the people favor in the sight of the Egyptians so that they lent unto them such things as they required. And they spoiled the Egyptians.

12:37 And the children of Israel journeyed from Rameses to Succoth[4], about six hundred thousand on foot that were men, besides children.

12:38 And a mixed multitude went up also with them; and flocks and herds, even very much cattle.

13.21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light.

14.9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh...and overtook them encamping by the sea, beside Pi-(ha)-hiroth.

14.21 ...and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land and the waters were divided.

14.22 And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left.

14.23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen.

14.27 ...the sea returned to its position... and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

14.28 And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

15.19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, the Lord brought the waters of the sea upon them as well.

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[2] Nogaf; Hebrew for 'smote' means a violent blow.

[3] Bkhor; Hebrew for 'firstborn'. Some have argued it is a rorruption of the Hebrew term meaning 'chosen'.

[4] Succoth; The place of tents and camps.

THE EXODUS

The sequence of events from the first plague to the successful crossing of the Sea of Passage.

This synopsis describing the Exodus incorporates various Hebrew sources including Hebrew historical texts, Hebrew legends, and several books of the Old Testament.

1. Clouds of dust and smoke darkened the sky.
2. The water turned red as if it were blood.
3. No one could drink the water in the river or wells.
4. Only the water in previously covered containers could be drunk.
5. The river stank because the fish in the river died.
6. The skin of men and beasts had open wounds, rashes, boils.
7. Vermin and reptiles (frogs) bred and filled the air and earth.
8. Maggots and flies suddenly errupted and could be seen everywhere.
9. Wild beasts came from the countryside to the fringes of the cities.

10. Hailstones (hot rocks) mingled with fire fell from the sky.
11. The hail destroyed all the grain and herbs in the fields and the branches of the trees.
12. The wheat and barley were not destroyed because they were not yet grown.
13. The hail also killed many of the cattle that roamed about without cover or shelter.
14. Fire fell from heaven with the hail.
15. A wild fire ran upon the ground.
16. Even water could not put out the fire.
17. Rivers and lakes caught fire.
18. Gusts of wind brought swarms of locust and caterpillars which hid the sun.
19. These insects devoured all the vegetation that remained.
20. They ate all the wheat and barley in the fields and even got into the storehouses.
21. The crops were destroyed in a single day.
22. As a result, the taxes, usually collected in the form of wheat and barley, could not be collected.
23. The cattle became infected by disease and sickness.
24. Cattle died.
25. The cattle were abandoned by the herdsmen and left to wander about without supervision.

26. Blasts of cinders blew in with the winds.
27. A period of darkness so thick that it could be felt visited the land.
28. The blackness even extinguished the rays of light.
29. The darkness choked everyone.
30. Visibility was zero for three days.
31. Large numbers of both Hebrew and Egyptian populations died.

32. An "angel of death" visited the land in the middle of the night.
33. The angel or destroyer smote the Egyptians in a single night.
34. All the first born of Egypt died.
35. Many Hebrews also died.
36. There was death in every house in Egypt.

37. Pregnant women about to give birth miscarried and then themselves died.
38. The "Destroyer" stalked the land and destroyed all he found.
39. There was not a house where there was not at least one dead.
40. There was a great cry throughout Egypt.

41. Statues of gods fell from their places in the temples.
42. The earth rumbled and roared.
43. Temples were swallowed up by the earth and disappeared.
44. The slaves as well as the Egyptians feared for their lives.
45. The Egyptians urged the Israelites to leave as soon as possible.
46. The Israelites fled in haste.
47. The former slaves left in the middle of the night amidst a decimated population crying and groaning.
48. Once buried coffins, even that of Joseph, were found on top of the ground.
49. The slaves took jewels and other items of wealth from the Egyptians.
50. Lightning lit the skies and the earth trembled.
51. The mixed multitude fled through a smashed and scorched countryside.
52. They spent their nights in tents and makeshift huts.
53. They traveled from Ramses to Succoth (the place of tents).
54. A column of smoke went before them by day and a pillar of fire by night.

55. The Israelites searched for a place to cross the border and leave Egypt.
56. They sought a place to ford.
57. After a short time, they were pursued by the pharoh who regretted their escape.
58. The pharoh led his army against the Israelites.
59. The Israelites reached the sea at a place which had no place to cross.
60. This place was called Pi-(ha)-Khiroth.
61. The Israelites were trapped between mountains and the sea.

62. The night (6 days after the 'Passover') before the crossing of the sea was frightening.
63. A terrible wind raged the entire night.
64. A heavy cloud darkened the sky.
65. The sky was rent by incessant lightning.
66. At dawn, the sea waters separated allowing the Israelites to pass through.
67. These waters reached enormous heights, 'higher than the tallest mountains'.
68. The Egyptians, led by their pharoh, followed in chariots.
69. The Egyptian army was destroyed when the waters returned.

70. In the desert, the column of smoke and the pillar of fire continued to guide the Israelites.
71. Within a few days they met and fought the Amalekites.

During this entire period of time and throughout their early wanderings in the desert they witnessed and reported these events:

-the earth shook and trembled.
-the water channels were exposed.
-the foundations of the earth were discovered.
-lightning lit the heavens.
-hills and mountains melted like wax.
-volcanoes errupted.

-parts of the countryside were on fire.
-mountains moved and were overturned.
-the earth was shaken out of her place.
-rivers changed their courses.

EXCERPTS FROM:
ADMONITIONS OF THE EGYPTIAN SAGE, IPUWER
(Combined from several different sources)

1. The virtuous man is in mourning because of what has happened in the land.
2. Foreigners have become people (Egyptians[1]) everywhere.
3. Men everywhere say: "We know not what has happened throughout the land."
4. Plague stalks through the land. Blood is everywhere.
5. The land turned round as does a potter's wheel.
6. The robber possesses riches.
7. The river is blood. If a man tries to drink from it, he rejects it. Everywhere men thirst for water.
8. Men are few. He that lays his brother in the ground is everywhere to be seen.
9. Red soil is spread abroad as well as throughout the country.
10. The homes (towns) are destroyed.
11. Foreigners from without come into Egypt. There are no people (original Egyptians) anywhere!

12. Our gold and lapis lazuli, silver and turquoise, carnelian and bronze jewelry hang about the necks of slave girls.
13. Noble ladies wander through the land, and mistresses of houses say: "Would that we had something to eat!"
14. Greif (mingled with lamentations) walks through the land.
15. The great and small say: "I wish I were dead!" Little children say: "My parents ought never have caused me to live!"
16. Those who were in the Pure Place (the place of the embalmed) are cast forth upon the high ground. The secret of the embalmers lies open.
17. That has perished which was still seen yesterday. The land is left barren as when one has pulled up flax.
18. All cattle, their hearts weep. The herds lament because of the condition of the land.
19. The children of princes have been dashed against the walls.
20. There might be an end to mankind. There is no conception, no birth.
21. O that the earth would cease from making noise and its strife.

22. The grain has perished everywhere.
23. People are stripped of their clothing, perfume, and oil.
24. Everyone says: "There is no more (grain)!" The storehouse is bare.
25. Magic spells are divulged and are now ineffectual. The people have them in mind.
26. The public offices are opened, and their lists and records are taken away. Serfs have become lord of serfs.
27. Woe is me because of the misery of this time!

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[1] People; the Egyptian word meaning 'men or people' was applied only to Egyptians; foreigners were not considered to be people.

28. The provinces, even in Upper Egypt, pay no more taxes because of the unrest. The treasury is without its revenues.
29. All goes to ruin!
30. The great judgment-hall is open and the mob has entered it.
31. The children of the magistrates are thrown on to the streets.

32. There is a fire that mounts up on high. It burns forth against the enemies of the land.
33. Things have been done which happened not aforetime. The pharoah has been 'taken away'[2] by the rabble.
34. The land is despoiled of kingship by a few foolish men.
35. Men display hostility against the uraneus-serpent.[3]
36. The secrets of the land are divulged.
37. The Residence[4] was overturned in a minute.
38. Gates, columns, and walls are consumed by fire. The sky is in confusion.
39. Those who had nothing now possess wealth. The noble men now praise them.
40. No official is any longer in his right place. They are like a frightened herd without its herdsmen.

41. Cattle rove about and are left to stray. There is no one who cares for them. Each man fetches for himself those that are branded with his own name.
42. The land is tinder. Mankind is destroyed. There are years of confusion.
43. Trees are all destroyed.
44. No fruits nor herbs can be found. All grain has perished.
45. The prison is ruined.
46. The chiefs and officials of the land have fled.
47. The land is not light...
48. Many have fled. Tents are what they make like the dwellers of the hills.
49. Enemies enter into the temples.
50. Roads are destroyed and flooded.

51. Men may have come to an end for themselves. There are none who can be found to stand and protect themselves.
52. What has happened? What caused the Asiatics to know the condition of the land?

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[2] Taken away; This could mean taken prisoner; or, as in the case of death, could refer to being killed as 'his life has been taken away'.

[3] Uraneus-serpent; The cobra-goddess, symbol of authority on the pharoah's crown and represents the power and authority of the pharoah and his government.

[4] The Residence; The royal palace.

THE IPUWER PAPYRUS

The sequence of events it records.

This synopsis describes the events and conditions reported in the Ipuwer Papyrus.

1. Plague is throughout the land.
2. The river is blood.
3. Men refuse to drink the water.
4. Red soil is spread throughout the land.
5. The animals moan and grieve with pain.
6. Herds wander about without their herdsmen.
7. Individuals seek to find their own cattle since those hired to care for them have abandoned them.
8. Gates, columns and walls are consumed by fire.
9. The fire is so great that men everywhere fear that all mankind will be exterminated.
10. The land is barren.
11. That which was seen yesterday has perished.
12. The trees are destroyed.

13. The land is not light.
14. It is difficult to tell time or to tell the day time from the night time.
15. The land turns about like the potter's wheel.
16. The Nile River bed is suddenly exposed.
17. Ships are set adrift.
18. Tombs are destroyed.
19. The royal palace is overturned in a minute.
20. The children of princes are dashed against the walls.
21. The prisons are destroyed, and those inside have perished.
22. Everything in the land is level like the desert.
23. Death is everywhere.

24. The slaves are now free.
25. Some enslave their former masters.
26. The slaves take the opportunity to loot and plunder.
27. They wear the jewels of their former masters.
28. The government buildings and the courts are destroyed in the turmoil.
29. Government officials no longer do their work.
30. With no governmental power or authority, there is no law or order.
31. Men and women everywhere loot and plunder.
32. Children of some royal families are forced to go into the streets to beg.

33. Murder and suicide are common occurrences.
34. Women and young girls are raped, while others turn to prostitution to survive.
35. Pregnant women miscarry.
36. People everywhere cry out in pain and suffering.
37. Public buildings are ransacked, and public records are destroyed.
38. The royal storehouses and graineries are looted.

39. Some of the wretched and poor men flee in haste into the desert.
40. These escapees begin living in tents.
41. They are guided by a fire that 'mounts up on high'.
42. The pharoh perishes under unusual circumstances at the hands of the rabble. The circumstances of his destruction have never happened before.

43. A social revolution follows these catastrophic events.
44. Class distinctions among Egyptians are gone.
45. The wealthy are poor; the poor are wealthy.
46. Crime continues to be rampant.
47. The population is decimated.
48. The land is in utter chaos and ruin.
49. For the Egyptians, matters grow worse.
50. People from the desert invade a few days after the pharon is killed.
51. The enemy is an Asiatic tribe, the Amu.

52. Egypt is too weak to fight even one battle.
53. The invaders conquer the Egyptian with little difficulty.
54. The cruel Asiatics conquer the once mighty realism.
55. They desecrate the temples and tombs.
56. They rob the graves and tombs.
57. They ransack the public buildings.
58. Looting and pillaging is widespread.
59. Many people are mutilated, killed, or enslaved.
60. The arts and crafts of the land are destroyed or seized by the enemy.

61. Oppression is on all sides.
62. The rule by the Asiatics is miserable.

THE AMALEKITES ON THE MOVE
(In accordance with Arabian and Islamic sources and historical records)

1. The Amalekites lived in Arabia and dominated the Arabian desert region from their capital in Mecca.

2. For some reason that is not known, they violated the privileges of a sacred territory.

3. This angered God who had warned them not to disabuse this territory.

4. First, God sent swift, dark clouds to cover the area.

5. Swarms of tiny ants invaded the country, forcing the Amalekites to leave Mecca.

6. The angered God sent other signs to show his displeasure. God then sent drought and famine throughout the land.

7. He sent a dark-clouded sky to linger on the horizon.

8. The Amalekites sought to reach these clouds, but the clouds moved away from them as the Amalekites approached.

9. The Amalekites marched on without rest.

10. The drought continued to pursue them.

11. They drove their herds alongside them as they sought relief from the worsening conditions.

12. The land began to shake and rumble.

13. As they neared the regions along the coast, they were confronted with a deluge ("toufan").

14. Saba (Sheba), Mecca, and the entire Arabian coast were shattered.

15. Large numbers of people in the cities and the countryside perished.

16. A violent flood destroyed Djohainah in a single night.

17. The entire coast was shattered by floods and a tidal wa .

18. Death and destruction were everywhere.

19. The entire countryside, even the lush, vegetation-laden field, suddenly became a desert.

20. No one laughed or spoke of pleasant or happy things.

21. The Djorhomites and Katans (Yaktan), two desert tribes of the region, were completely wiped out by the coastal floods. No signs remained of these peoples.

22. The Amalekites continued to move northward along the Aquaba coastline.

23. They pushed across the desert towards Egypt and Syria.

24. The suddeness of the catastrophies had caused them to move westward in a great hurry.

25. They pushed into Egypt and Syria putting both under their own rule. Pharohs were set up in Egypt and (tyrannical) kings ruled in Syria.

26. The Amalekite king, el-Melid, son of Douna, entered Egypt after capturing Syria. He conquered Egypt without a fight of any kind.

27. The large Amalekite army was bent on destroying everything in its path. The Soldiers looted, pillaged, burned, and leveled everything.

28. After entering Egypt, they harassed the populus. The Egyptians were oppressed; their possessions were seized; their treasures taken; their monuments, temples, and art objects were destroyed.

29. A second wave of Amalekites entered Egypt led by Alkan. His group also looted, stole, destroyed, raped, killed, and ravaged the Egyptian countryside at will.

30. The Amalekite king, now pharoh, died. Another of his tribe ascended the throne. His name was Kabous, the great, great, great, great grandfather of the great Amalek.

31. For many generations the Amalekites ruled Egypt and Syria. Their kingdom was great and their rule was harsh and tyrannical.

THE AMALEKITES MEET THE HEBREWS
(In accordance with Biblical sources and Jewish legends and historical records)

1. After their Exodus from Egypt, the Hebrews, led by Moses, journeyed towards Mt. Sinai.

2. The Hebrews met the Amalekites (referred to in the singular, Amalek) before they reached Mt. Sinai.

3. The Amalekites were on their way toward Egypt.

4. They fought the Amalekites at Rephidim.
   a. Joshua led the army while Moses, Aaron, and Hur prayed.
   b. Joshua won a costly victory after a near defeat.
   c. The Amalekite army numbered 400,000 men.

5. After this battle, the Hebrews had many other encounters with the Amalekites.
   a. They were continually harassed by them.
   b. Night raids, skirmishes and irregular small battles were common.
   c. The Amalekites constantly attacked the fringes of the Hebrew Camp and caravan.

6. While the Hebrews lived in constant fear of the Amalekites; the Amalekites showed no fear of the Hebrews.

7. When the Hebrews approached the border of Canaan, they found they could not enter.

8. The southern entrance to Canaan was blocked by the Amalekites who now controlled the territory.

9. Twelve scouts were sent to survey and assess the situation.
   a. They returned and reported the location and strength of the Amalekites in the area.
   b. The Hebrews were astonished to hear the news that the Amalekites had entered this region as well.
   c. They had not expected to hear such reports.
   d. The people were upset and scared. Many wept.

10. Moses and Joshua tried to lead them into battle, but the Hebrews were afraid of the Amalekites and their new allies, the Canaanites.
    a. Even with assurances of God's protection, they refused to go to battle.
    b. They appear to have feared the Amalekites more than they did God.

11. The Hebrews threatened to stone Moses if he persisted in his efforts to get them to fight the Amalekites.

12. As a result, God sent the Hebrews back into the desert for forty years for refusing to follow Moses.

13. Some Hebrews, when they heard this news, decided to attack the Amalekites. Despite Moses' warnings that God was not on their side because of their previous refusal, they entered battle anyway and were defeated.

14. Because of their refusal to fight the Amalekites, the Hebrews were condemned to wander the desert for 40 years.

EXCERPTS FROM THE OLD TESTAMENT: THE AMALEKITES

Exodus 17:8 Then came Amalek and fought with Israel in Rephidin.(1)

17:10 So Joshua did as Moses had said to him, and fought with the Amalek...

17:11 And it came to pass when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

17:12 ...and Aaron and Hur held up his hands...and his hands were steady...

17:13 And Joshua defeated Amalek and his people with the edge of the sword.

17:14 And the Lord said...I will utterly put out the remembrance of Amalek from under heaven.

17:16 ...and the Lord will have war with Amalek from generation unto generation.

Numbers 13:26 And the Israelite scouts came to Moses and said, We went unto the land...and surely it floweth with milk and honey...

13:27 The people are strong that dwell in the land, and the cities are walled, and very great...

13:28 The Amalekites dwell in the land of the south. The Hittites and the Jesubites and the Amorites dwell in the mountains and the Canaanites dwell by the sea and the coast of Jordan.

13:32 And they brought up an evil report...saying, The land... is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

14:1 ...and the people wept that night.

14:2 ...and the whole congregation said...Would God that we had died in the land of Egypt! or would God we had died in the wilderness!

14:25 Now the Amalekites and the Canaanites dwelt in the valley.(2) (The Lord said) Tomorrow, turn you, and get you into the wilderness by way of the Red Sea.(3)

14:42 Go not up to fight against the Amalekites, for the Lord is not with you...

14:43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword...

14:44 But they presumed to go up unto the hill top...

14:45 Then the Amalekites came down, and the Canaanites which dwelt in that hill (country) and smote them and discomfited them.(4)

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1. Hebrew tradition tells of an Amalekite army of 400,000 warriors.

2. The Israelites were surprised to find that Amalekite had recently moved into the area near Canaan.

3. The refusal of the Israelites to fight the Amalekites caused them to wander in the desert for forty years.

4. The Israelites are defeated.

Numbers 24:7 ...his (Israel's seed shall be in many waters, and his king shall be higher than Agag (the Amalekite king), and his kingdom shall be exalted.

24:20 And when he (Balam, the sorcerer) looked on Amalek, he took up his parable, and said, Amalek is the first among the nations; but his latter end shall be that he perish forever.

Judges 5:14 Out of Ephraim their root is in Amalek.

12:15 Pirathon (the Amalekite fortress) is in the land of Ephraim.

6:3 And so it was, when Israel had sown, that the Midianites entered Canaan with the Amalekites, and the children of the east...

6:4 And they encamped among them, and destroyed the crops of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep nor ox nor ass.

6:5 For they (the Amalekites) came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number, they entered into the land to destroy it.

6:6 And Israel was greatly impoverished...(5)

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5. The Midianites and Amalekites would often invade Israel at harvest time to allow their herds to feed.

The Biography of Ahmose, Naval Officer and Egyptian Nobleman

Ahmose served with distniction under three consecutive pharohs: Ahmose I, Amenhotep I, and Thutmose I. His father had served under Seknenre the father of Ahmose I. This biography serves as the only contemporary source of the expulsion of the Asiatics - Amu. This biography has also been interpreted as the primary source on the defeat of the Hyksos. History records the Asiatics (hyksos) as being defeated by Ahmose I with the help of foriegn troops.

The inscription on the tomb of Ahmose from which the following is derived were apparently dictated by Ahmose himself while the actual writings were completed by his grandson.

1. Ahmose, the naval officer, son of Ebana, has been triumphant! I will tell you, O all ye people, I will tell of what has caused me to be so honored and rewarded. I was presented with gold on seven different occasions in the presence of the whole nation. I also received slaves and land. The fame of one so valiant in his achievements shall not perish in this land forever.

2. I spent my youth in the city of Nekheb (El Kab). My father being an officer of the king of Upper and Lower Egypt, Seknenre. Baba, son of Roginet, was his name.

3. I served as an officer under his command. I served aboard the ship 'The Offering' during Ahmose 1st reign. I did this while I was still young, even before I was married and during the time I wore the garnet of youth in my sleep.

4. Then, after I set up a household, I was transferred to the northern fleet because of my valor. I even followed the king on foot when he rode abroad on his chariot.

5. One[1] beseiged the city of Avaris. I showed my valor as a foot soldier before his majesty;[2] then I was appointed to command the ship, 'Shining-in-Memphis' as a reward for my deeds.

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1 The writing style of the Egyptians would not allow the Pharoh to be referred to as "one". This suggests that "one" was not a native Egyptian but was a foreigner.

2 This passage suggests that "One" and the pharoh, 'his majesty', fought together against the Asiatics with the pharoh granting rewards to fellow Egyptians.

6. One fought on the water in the canal,[3] Pezedka, of Avaris. In the hand-to-hand combat that followed, I cut off the hand of a slain enemy as a trophy. It was reported to the royal herald. One gave me the gold of valor as a reward for my efforts.

7. When there was again fighting in Avaris; I again fought hand-to-hand there; and again I cut off the hand of an enemy I had slain. One gave me the gold of bravery for the second time.

8. One fought in Egypt, south of El Kab;during this fight I brought away a living prisoner, a man. I descended into the canal and behold I captured him as easily as if I had attempted to seize him on the open streets even though I had to cross the water with him. This deed was also announced to the royal herald. This time One presented me with gold in double measure.

9. One captured Avaris.[4] I took captives there: one man and three women. His majesty gave them to me for slaves.

10. One beseiged Sharuhen (S-r-h-n) for six years.[5] His majesty took it. I took captive there two women and one hand. One gave me gold as a reward for my bravery besides giving me the captives as slaves.

11. Now, after his majesty had slain the Asiatics, he ascended the Nile River to Khenthennofer, to destroy the Nubian Troglodytes. His majesty slaughtered them. I took two captives, men, and three hands. One presented me with gold in double measure and gave me two additional female slaves. His majesty sailed downstream, his heart joyous with the might of his victory. He had gained control of the Upper and Lower Nile.

12. Then came the enemy who had been defeated before. His name was Tetien. He had gathered a band of rebels. His majesty slew him, his followers and his servants annihilating them all. There was given to me three heads and several pieces of land as rewards.

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3 Some translators interpret this as " along the riverbed."

4 The battles for Avaris have been interpreted as a series of battles involving one seige, and, as a series of separate battles approximately one year apart.

5 It has also been interpreted as three year.

EXCERPTS FROM THE OLD TESTAMENT:
SAUL DEFEATS THE AMALEKITES

I Samuel 15:2 Thus saith the Lord of hosts, I remember that which the Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

15:3 Now go and smite Amalek, and utterly destroy all that they have...

15:5 And Saul went to the city of Amalek, and laid wait in the bed of the stream (nakhal).(1)

I Samuel 15:6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them... So the Kenites departed from among the Amalekites.

I Samuel 15:7 And Saul smote the Amalekites from Havilah(2) until thou comest to Shur, that is over against Egypt.

15:8 And he took Agag, the king of the Amalekites, alive...

I Samuel 27:8 And David and his men went up, and invaded the Geshurites and the Gezrites and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

I Samuel 30:1 ...the Amalekites had invaded the south...and smitten Ziklag and burned it with fire...and went on their way.

30:3 So David and his men came to the city, and behold it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

I Samuel 30:11 And they found an Egyptian in the field, and brought him to David...

30:12 ...and when he had eaten, his spirit came to him...

30:13 And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me because three days ago I fell sick.

II Samuel 1:8 And he (Saul) said unto me, Who art thou? And I answered him, I am an Amalekite.

1:9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

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1. Nakhal is correctly translated as "the bed of a river."

2. Near the Euphrates River.

1:10 So I stood upon him, (Saul) and slew him, because I was sure that he could not live after that he was fallen; and I took the crown...and the bracelet...and have brought them thither unto my lord (David).

II Samuel 8:14 And he (David) put garrisons in Edom; throughout all Edom put he garrisons...

II Kings 11:19 And Hadad (an Edomite prince who had fled to Egypt) found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tah-pen-es the queen.

VELIKOVSKY'S INTERPRETATION OF THE DEFEAT
OF THE AMALEKITES

If the Amalekites were an insignificant band of nomadic herdsmen; then

a) how does one explain the fighting force of 400,000 soldiers at Rephidim?

b) how does one explain the Amalekite Empire stretching from Egypt to the Tigris and Euphrates?

c) why did the Israelites in the time of Moses refuse to fight the Amalekites when they first approached Canaan?

d) why did Israel look forward to the day when her kings would be greater than the Amalekite kings?

e) why did the Israelites refer to the Amalekites as "...the first among nations"?

f) why did the Israelites in Canaan dread the almost annual invasion of the Amalekite herds?

g) why would Saul need over 200,000 men to capture the "city of Amalek"?

h) why did the Israelites rejoice over the rich spoils seized from the conquered foes?

Velikovsky claims that the "city of Amalek" is not only the fortress Avaris, which is associated with the Hyksos Empire of Egypt, but it is also the city of Auaris, the capital of the Asiatic Amu. The riverbed beside the Amalekite city-fortress, as described in the Old Testament, is the wadi near the present day site of El-Arish, the location of Avaris and Auaris. The Amalekite city and the Hyksos fort like the Amu fortress were captured by forces who used the adjacent river and riverbed. The defeat of the Hyksos and the Asiatics at Sharuhen, east of Egypt, was the same location as Saul's victory over Amalek at Shur, south of Jerusalem. The Amalekite king Agag, was the Hyksos Pharoh, Apophis, and the Amu Pharoh, Apop. Finally, the spoils of war, oxen and sheep, were the same as those for all three victories.

Thus, the foreign liberator who helped Ahmose free Egypt was the Israelite king, Saul. This means that:

a) the New Kingdom in Egypt begins with Saul's defeat of the Amalekites;

b) the Amalekites, Amu (Asiatics) and the Hyksos were the same people given three different names;

c) the Amalekite Empire, which lasted approximately 450 years, was one of the greatest and most powerful of all ancient empires; and

d) the Israelites were responsible for delivering the Middle East from centuries of "darkness" and oppression.

An additional note: According to the Old Testament, during the early life of David, Prince Hadad of Edom fled to Egypt to avoid capture by the Israelites. Hadad so pleased the Egyptian Pharoh, that he gave to him the sister of his own wife, the sister of Tah-pen-es the Queen. A list of wives of Pharoh Ahmose, the first Pharoh of the New Kingdom, contains the name Tanesthap or Tah-pens.

Suggested Bible Index for an In-depth Examination of Original Sources

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EGYPTIAN CHRONOLOGY: ALL DATES ARE B.C.

Old Kingdom		
2660 - 2600		Dynasty 3
2600 - 2470		Dynasty 4
2470 - 2340		Dynasty 5
2340 - 2170		Dynasty 6
First Intermidiate Period		
2170 - 2134		Dynasty 7, 8
2134 - 2040		Dynasty 9, 10, 11
Middle Kingdom		
2040 - 1991		Dynasty 11
1991 - 1780		Dynasty 12
Second Intermidiate Period		
1780 - 1670		Dynasty 13, 14
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1580 - 1552		Dynasty 17 (Thebian pharaohs)
New Kingdom		
1552 - 1306		Dynasty 18
	1552 - 1527	Ahmose
	1527 - 1506	Amenophis I
	1506 - 1494	Thutmose I
	1494 - 1490	Thutmose II
	1490 - 1468	Hatshepsut
	1468 - 1436	Thutmose III
	1436 - 1412	Amenophis II
	1412 - 1401	Thutmose IV
	1401 - 1364	Amenophis III
	1364 - 1351	Amenophis IV/Akhnaton
	1351 - 1347	Semenhkara
	1347 - 1338	Tutankhamun
	1338 - 1334	Eye
	1334 - 1306	Horemheb
1306 - 1186		Dynasty 19
	1306 - 1304	Ramses I
	1304 - 1290	Seti I
	1290 - 1224	Ramses II
	1224 - 1204	Merneptah
	1204 - 1186	(several lesser pharaohs)
1186 - 1070		Dynasty 20
1070 - 950		Dynasty 21
950 - 730		Dynasty 22, 23
730 - 715		Dynasty 24

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